Western Letters

Manuscript No III.

PAPERS
OF
SHAKERS
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OHIO
Union Village

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A Letter expressive of thanks for donations sent from the Eastern States. also some account of the work among the Indians

Lebanon Miami County Ohio, July 10th 1809.

To the Church of Christ at Harvard & Shirley Canterbery & Enfield, to Ministry, Elders, Deacons, Brethren & Sisters in one joint union of the spirit, whether in the order of the church or families, Mothers children in Ohio in thankfulness & love send greetings.

Dearly beloved,

It is a duty & privilege in which we esteem our selves happy, according to the order and beauty in the acconomy of the gospel to render unto God the things that are Gods, by that medium thro which God hath bestowed them.

In the seed of Abraham all the families of the earth were to be blessed. In that seed which is the anointing thro the anointed, is the only medium in which the true cause of righteousness hath our

been revealed, by which we have our union & our strength & enjoy every blessing & consolation of the gospel, & thro which all the families of the earth must receive the knowledge of salvation & the obedience of faith in order to be blessed.

It is undoubtedly our indispensible duty which we owe to God, to one another & to mankind to dedicate & employ our noblest talents, & our all to promote that cause which for the redemption of a lost world God commenced on this earth in our chosen & ever blessed Mother, who was the Lords Anointed for salvation to the ends of the earth, the foundation pillar of our faith who is now glorified, & before whom the Angels worship.

Thro her, the foundation of mans salvation hath not only been completed, & made fully known in this day of Christs second appearing; but grace upon grace has been revealed in the order of the building— God has given Fathers & Mothers & Pastors & a Lead to his Church & people according

to his own heart as he promised, which is visibly manifested from the peace & harmony of his own chosen & peculiar people, as it is at this day, which peace & harmony must in its progress eventually become the only object of true happiness to all nations of the earth. For the advancement of this most important cause, it is without any scruple that many of us are seperated by the gift of God, from the visible presence & enjoyment of each other in different parts of the Lords vineyard, & most probably some of us will never again enjoy eachother's presence in time, how ever intimately once acquainted. But may this be according to the will of God & not our own. It is but little consequence where on earth our lot, so long as we are confident that we are engaged in one cause, which is for the salvation of souls, the most noble of all causes, & so long as we are fully perswaded that our love & union in the spirit is such as can never diminish or wax cold thro the

waters or revolutions of time or desolation by the length & duration of eternity. We are not in possession of the least doubt respecting the love and good will that our beloved friends in the East feel towards those of us their distant friends in the West who for the increase of the gospels sake have left their peacable habitations of plenty, & the friends of their bosoms in exchange for a remote & distant country among an uncultivated people bordering upon the heathen, this in this distant region our kind & beloved friends as was observed in a letter lately received from the Ministry at Canterbury our brethren & our kin in the gospel have remembered us with hearts of love & tenderness. They have made themselves acquainted with our situation & have administered freely to our wants

They have left us no room to doubt of the sincerity of their prayers for the prosperity of Zion, in that they have spared neither bounty nor pains to strengthen our hands in the cause

their liberality we are persuaded proceeded from no motives of a worldly nature, but from pure motives of love, & their mutual feelings of regard for our prosperity, & the advancement of the cause of God, in the salvation of souls.

They have bestowed gifts & bounties for the increase & establishment of the gospel in this land, which has not only effected the purpos intended thus far, & made impressions of gratitude on our hearts not to be blotted out, but which will undoubtedly be recognized with tears of thankfulness to God by future posterity in the gospel after we are gone to rest from our labors here.

In what their liberal hands have done every reasonable expectation has been surpassed. This is our acknowledged judgment & feelings considering the expence that has been here and circumstances there. And with all they have placed in us that confidence which has increased our love & veneration, & added such weight to

our feelings of gratitude as is worthy of our cordial acknowledgments

These, respected & well beloved friends, are a few of our grateful reflections; & wherein shall we children render a recompence for your kindness? Wherein shall we, but in reconciliation to our our calling, by a willing & cheerful obedience to the gift of God thro our Parent, & in faithfulness to that blessed cause of which she is the ornament & protection. Like little children we can say, we thank you all kindly a thousand times over, & this is the sum of all that we can do by paper & ink, in return for the love wherewith you have loved us, & the generosity which you have manifested in deed & in truth for the gospel's sake in this land.

It is of the best treasure of our hearts, that we send you all our unfeigned thanks, with our love, by this short epistle, as a token of our gratitude & respect with our united & most cordial

acknowledgment. It is with great satisfaction, that we still view the power & increase of the gospel, in this part of the Lord's Vineyard.

The work is not so rapid in its progress as might answer the expectations of mankind, who have been led by their blind senses to imagin every false notion respecting the work of God in the latter days, but is just as wisdom would have it. And as it should be gradual, in its progress, & fixed in its stages; such as have received the gospel heretofore sensibly manifest the effects of their obedience, both in spiritual and in temporal things, beyond what we could have naturally expected for the time.

Faith appears also to increase among people in general where the testimony has been opened, or where they have had an opportunity of true information; and in many places among the reasonable & respectable part of mankind. But whereunto those things will grow in our day, we do not presume to say.

About 60 or 70 adults, have in different parts confessed their sins, since Brother Constant left this place last winter. We can say with pleasure that we feel satisfied with what God has already wrought by the gospel in this land - That we feel amply rewarded, thus far, for all the labor & expense we have ever been at, since our first coming to this country - and that we still have reason to believe in the further increase & prosperity of the cause; nor have we any reason or feeling to believe to the contrary.

As something was observed about our bordering upon the heathen or gentiles (as they are called) tho improperly as they are most unquestionably the descendants of Literal Israel) it may not be improper to say something about them.

While Brother Nathan Kendal was in this country, a number of the Shawnese tribe, among whome there was a work of God, came to visit the believers here at Turtle Creek; but as there

was some among them of another tribe, who came contrary to the minds of the Shawnee Prophet, they did not stand in any real gift, according to their own sense of things; so that a true understanding of things, could not then be well obtained, of what they really were in posession of.

They resided at fort Greenville about 70 miles off, where we once visited them, & to which place we have no doubt they were led to move from a great distance, in order that they might form an acquaintance with us.

They suffered great persecution, both from the whites & Indians, & have all manner of evil spoken of them, as we have had, & we think by the same false spirit.

They have since removed from Greenville, by reson of persecution from the whites; further towards the west, by north west, on the waters of the Wabash river about 100 miles, above the Believers at Busro.

They have twice been with the Believers there

on their way down the river to the Governor of the Teritory at Vincent where they went for their annuity provided by congress, for their former lands, which they took in provisions to supply their necessity at home, on account of the multitudes who come to visit them from the distant Indian nations.

According to the best information that we have received, the work among them is truly wonderful & really of God. A number of wicked Indians of the Chipaway tribe came last spring to the camp of the Shawnese, & killed two of their women before their eyes.

The Shawnese made no resistence at all, nor sought for any revenge, according to their former Savage customs, which was very strange as they had always been accounted the most war like of all the Indian nations.

The Chipaways went off; & while on their way home, reflecting on their own conduct, &

the mildness & forbearance of the Shawnese, they fell under conviction, returned & confessed their sins, & after that, went to their own nation to testify of the good spirit that was at work among the Shawnese.

Since that, 600 from other nations were among them at one time to see & hear; but whether they all believed or not, we have not learned.

After them, about 1000 twelve weeks ago were there to visit them. 400 horsmen at one time. These came from a great distance from the North & north West regions, & all believed in the work, confessed their sins, & returned with a testimony for their different Nations.

The Shawnese manifest the greatest respect and veneration for the Old Believers who came to this country. The power of God is very visible among them, & sensibly felt — but their testimony does not extend to a full crop against the flesh. They spare what is strictly lawful, whether any more or not we have not learned.

We believe their crop is as great as their benighted and lost situation will bear, the rest may follow when the time comes. They say if we are right in this thing, they are wrong, & if so the Great Spirit will show it to their Prophet. They place full faith & confidence in us, in all things of which they appear to have a right faith & understanding.

Our labor & calling is not among the Indians, but as we believe that God is carrying on his work among them, we have given these few general hints, for the information & satisfaction of those who might desire it.

As we have no other faith nor feeling than that all our Brethren & Sisters in the East feel a desire in their prayers to God for our prosperity and the increase of the gospel in this land, it is therefore our desire, that they all may feel our love and acknowledgement for their good will & many acts of kindness which they have so freely manifested towards us. And as we would freely write

but cannot on account of the straightness of time to every individuals family or society that this Epistle of our gratitude & respect may be read to all the holy Brethren & Sisters at Canterbury Enfield, Harvard & Shirley- Not forgetting our love & remembrance to the Ministry Elders, Deacons at Alfred & all the holy & beloved Children of our Mother in the most distant regions of the East.

The vinyard of Christ is one, we have one faith, & endure one crop- doubtless we shall receive one crown of reward if we endure to the end. Blessed Ministry & Elders & Deacons and our dearly & well beloved Brethren & Sisters desiring from our hearts the continuance of your confidence & your love & union forever. Our Companions in tribulation, & in the Kingdom and patience of Jesus Christ in love & thankfulness we bid you kindly Farewell.

From Mother's Children in Ohio

14 The following is an account of a Band of Robbes who broke *

Union Village Ohio November 29th 1809.

Beloved Deacon Richard,

We have a numbes of times directed letters & packages to Deacon Richard, but have not written particularly to him. We have a feeling at this time to inform him of some circumstances which have occured here, which may be as great satisfaction to learn, as the circumstances were singular.

On the 12th of last August, a little before midnight our house was beset by a band of robbers amounting to about 15 or 20 in number. They entered the front part of the house, in the young Brethrens, apartment of the meeting room where a number of the believers were in bed.

About 10 of the robbers entered with lighted candles & clubs, & presented pistols & black faces, & the rest were stationed at the doors & windows on the outside. Those who entered the house, passed on thro the great room, thence into the entry, & so up stairs into the

* Into the Dwelling house at Union

upper rooms, leaving guards with presented pistols at the beds & doors as they passed on, & threatning death to any one that would attempt to speak or move only by their direction.

Money was their cry; "Give us your money or the instant you refuse, you are dead." But they could get no satisfactory answer from any. They broke open & rummaged several chests in all the rooms they entered, but what was very remarkable they seemed sorely bent on rummaging the upper part of the house, & totally missed their object, which if it had not been otherwise ordered they might as well as not have taken all we had & that without the knowledge of the greater part of the family; but they never so much as attempted to enter the room where the money was kept.

After a long labor of 3 quarters of an hour they attempted to ascend the garret stairs where they repelled by the stroke of a chare, which descended upon the head of one of them from among the young brethren who lodged up garret

Instantly they were all gone, & all they took was about
6 dollars of private property, which they took out
of a chest. It was indeed a very awful & melancholy
sight. For several weeks we experienced a distressing
scene of trouble; for the country appeared as tho it
was filled by swarms of robbers & murderers, &
no law to apprehend or punish such doings with a fig
but numbers of them have been taken & we now
again enjoy our usual blessing of peace.

What money we had was put into the bank
at Cincinnati & advertised, so that the robbers
cannot get satisfied here. We should be much
more particular, but we have not time at present
Receive with this our kind love & remembrance

Farewell.

Note. They did not enter the Sisters room. They tried
to enter the sisters chamber, but was disappointed
about getting in.

From Mother's children in Ohion.

Expressions of gratitude to Mother for sending Br Comstock and 2 sisters to assist in their labors; with accounts of various matters.

Mercer County, Kentuckey December 13th 1809.

Dearly beloved & much respected Parent—

Long time we have felt an Anxiety to write a few lines to Mother, & to manifest our feelings of gratitude to her for her continued kindness & charity to her children in the West.

Soon after the Brethren & Sisters arrived here from New Lebanon we wrote a letter, but as we had received no word from the Miamis concerning writing we wished to have what we had written go there first; but failing of an opportunity to send it there it still lay by.

Some of us have lately been to the Miamis and returned. We were there from the 11 of Nov to the 18th. The Brethren & Sisters were all comfortable, & we had as agreeable a visit as circumstances would allow. Elder David saw our letter & approbated it. we intended to have sent

it into the Post Office there but circumstances prevented, & as so much time has now passed we feel to write another letter more suited to the present time & state of things, & containing also the substance of the former.

In the first place, we desire to express our kind & hearty thanks to Mother & the Ministry for sending to this country our beloved Brother Comstock, beloved Sister Hopewell, Marcy & Mortency. Beloved Brother Comstock was not sent back empty, but returned with many fold things, just like all Mother's dealings.

We felt our selves in need of help, & we have no doubt they were sent in a gift of God. We feel great union with Brother Comstock & Sister Hopewell & Marcy, who at present live with us in Kentucky, & we believe they will find a profitable gift in this country; we think they have got hold of a very good gift for the time.

We are thankful also for the kind counse

and instruction from Mother & the Ministry by letter. We count ourselves very happy that we have got a kind Mother & kind Elders, from whom we may receive instruction in the gift & wisdom of God; & it is our earnest desire & labor that we may be able to honor our Parents and Elders in Christ & to honor the body of Christ at large, & to honor all our priviliges in the Gospel, & to fulfill our present calling according to the will of God, & to this end we desire the prayers of all our gospel friends.

Our Brethren & Sisters in the East have been very kind & charitable to us on the late occasion as well as at all former opportunities at all times for which we remember them, with love & thankfulness. Their deeds of kindness & charity towards us have been very many, & their patience has endured long; & truely they have merited our highest gratitude, & our warmest love & affections. Yea, doubtless they have merited a name & a praise

that shall never have an end. Their hearts have been liberal, & their hands bountiful in support of the cause of Christ on earth. My reward says Christ is with me to give unto every man according as his works shall be. We feel particularly obliged to those of our Brethren and Sisters who have opened their hearts to part with some of their nearest & dearest relation in the gospel, that they might come & be fellow laborers with us.

And we desire that our love & thanks may be extended to all in every place who have in any way manifested their kindness to us. But we trust our kind Brethren & Sisters will excuse us in not writing particular letter to every individual from whom, or even to every place from which we have received, considering the inconvenience & cost of sending so many letters by post. The joint contributions that have been sent from time to time, to us

with the particular presents sent from individ-
uals are recorded here for our own satisfaction, &
had we a convenient opportunity we could fondly
write more particular by letter; but we must submit
to Providence & write no more on this subject at
present. There are but few believers in Kentucky
in proportion to the number in Ohio. A much
less number have set out in the gospel, partly as
we believe for the want of the same privilege and
opportunity. Besides nearly an hundred old &
young of those that lived in Kentucky when
they believed, have moved acrop the river.
Some to the Ohio State, & some to the Wabash
country. Some of them moved because they were
but few in a place, & lived nearer to the believers on
the other side of the river than they did to any
body of believers in Kentucky. Others moved
because all the Old Believers lived in Ohio at that
time. It is now about eleven months since we
moved to this state, in which time the Believers
have increased considerable in strength, & a little

in number. Between 30 & 40 grown people have opened their minds round about this place, which is more than all that had set out in this part of the State where we live in two years before.

We have had a multitude of visiters this season both of the Believers & the world; our public meetings have also been much thronged. The number of spectators that have attended thro the summer & fall has generally been from four to five hundred, & sometimes a thousand.

Faith & conviction appear to be increasing.

We live in a thick settled place; the State of Kentucky is in the center of the inhabited part of the country west of the Alleghany Mountains, & south of Canada having the State of Ohio on the north and Tennessee on the south. The county we live in is the center of the State. The central point is about four miles distant from us.

This State contains a great deal of beautiful land, level & rich, some of which borders very close upon us.

The spot we live on is not quite so even as we could wish, yet is not mountainous like New Lebanon; there is no mountains in sight & the soil is rich & fertile. We are situated on the Kentucky river, which is navigable considerable part of the year for boats about one hundred & forty or fifty miles from its mouth where it empties into the Ohio river. The believer's land is bounded by it on the East. Our house stands about a Quarter of a mile from it.

Up the river when the water is high, there is a number of inexhaustable banks & mountains of stone coal or sea coal. They bring it down in boats for blacksmithing & other uses.

The Believers on Jasper River have as beautiful a situation as almost any to be found in the world. This place is about 130 miles from here. We have been three journeys there this season. They generally keep their faith, & increase a little in number.

We moved into our new house on the 23d day of last month. It is a handsome stone building

2 4 twenty four by thirty six on the ground, two stories upright and under the whole of it. We that it prudent to build with stone, because we have a number of stone quarries of the best quality, & our timber is likely to be scarce.

We have a log hetchen & several other cabbins that are useful to the family.

We will write no more at present, but close these lines with our kind love & remembrance to our blessed Mother & the Ministry with her, & to all the beloved Fathers & Mothers, Elders Deacons brethren & sisters at every place from New Lebanon to Sabbath day ponds.

Brother Comstock & Sister Hopewell & Mercy desire to send their kind love to Mother & to all.

We are all in usual health except hard colds.

Farewell from

John & Samuel

Lucy & Anna

and Mother's children in Kentucky.

Copy of a Letter from Lucy Smith, to Eldress Dana Goodrich at Hancock.

Pleasant Hill Kentucky Aug 15th 1810.

Beloved Eldress Dana,

I feel thankful for this opportunity to write a few lines to thee, to manifest my my feelings of thankfulness for the kind notice of God which continues to be shown to us his people.

The kind visit of Ebad & William we consider a very precious gift to us, & for which we feel thankful to them, & to those who sent them. The kind love & union these beloved brethren brot from our blessed Mother & from all our beloved Elders Brethren & Sisters, was very refreshing to our souls, & brot to us a fresh remembrance of that good & spiritual treasure which ever flows from Zion.

Beloved Eldress, the love & union we have received from Elder Nathaniel & thee, & thy order, and which has been manifested by both word

and works has felt very sweet to us, & we desire that we may still be remembred by you all in your prayers to God for us.

Dear Eldrs, I expect you would be glad to hear a little how we have got along in Kentucky. On the 4th of January 1809, we started for this place; the roads were extremely difficult being interrupted by an abundance of snow & ice, & the weather was also very cold & tedious. The two first days we traveld about 30 miles & arrived at Cincinnati on the Ohio river.

The river was now breaking up, & was covered with large cakes of floating ice, so that every body thought it imprudent to think of attempting to cross; we therefore put up & waited two days & nights for the river to get so clear as to be passable.

During this stay, our expences were very high. We all sought for some work that we might do but none of us could find any that we could do to advantage. After waiting in this situation the time before mentioned, & the river growing so

better, we were out of patience, & considered it our duty to be on our way if it were possible.

Accordingly, the Brethren engaged a large Schow & a great supply of hands to work it. In this Schow there were 16 persons, 3 horses & 2 waggons. With this load we undertook to steer between the cakes of ice; but so it was that the ice drove us a great way below the landing.

Here the ice had lodged, & frozen against the shore for a considerable distance out into the river; & there was no way to get the waggons on shore, & if there had been, the banks were so steep that it would have been impossible to get them up.

All hands now undertook to force the Schow up to the landing against the stream & floating ice. After struggling a long time with their spike poles & the like, they got her nearly up, when a large cake of ice struck her, & took her down stream with it. The hands strove in vain to stop her, till she had got as low or lower

than she was at first. Here she pinched between the cakes of ice that were lodged against the shore. In this situation it appeared uncertain which would break first, the ice or the schow but the ice breaking it passed by.

Had this not been the case, it appeared that our schow must have been crushed, & all sunk to the bottom. In this manner we were carried down as many as four or five times, after getting nearly up. Some of these cakes of ice were large enough to cover an acre of land, & they raked against the schow with such violence that the noise would be heard at the distance of 5 miles or more. After continuing in this dangerous situation about two hours, we came to a place where Anna & I got onto the ice & picked our way to the shore.

The ice here was heap upon heap, some standing on the edge like slabs of stone, but we got safe on shore at this time, they also got a part of the horses out to lighten the schow

It was now about sunset. A little after this the brethren got out & came a shore & took care of the horses that were out. It was now about dusk, the banks were lined with spectators who were concerned for their friends in the boat, who were almost exhausted with fatigue.

If it had not been that some of the hands were very courageous & active men, our case would have been still worse. In about three quaters of an hour from the time we landed in which time they were driven back twice they made out to get the boat to the landing, but they had to leave the waggon in her all night.

Beloved Eldress Dana, it is not possible for me to paint to your imaginations the danger of this scene. You cannot how we felt when we found that the ferrymen who were acquainted with the river & the ice were greatly alarmed as well as ourselves.

At several times when we were on the river, it appeared as tho the boat would be split in a moment, between the floating ice, & that on the shore

where the water was very deep. Before we got out onto the ice, we asked the ferrymen if it was safe; they told us it was dangerous, but we might try it, & they helped us all they could.

In some places the water was open between us & the shore, & in other places the ice was only anchor ice under which the water was over six feet deep, so we new not when we were safe & when we were not. One that got out soon after we did fell in up to the waist, but thro all this we felt the protection of God, & believed that we should get thro safe, which we did, & have hetherto been carried thro every danger, & we believe are ever shall.

The next morning being the Sabbath the Brethren got the waggon up from the river, & before noon we got ready to start on our journey again.

This was the 5th day of our journey, & we had come but about 30 miles. We had got more than an 100 miles to go in a waggon in a very cold time, & the ground covered with snow

and all this among our enemies. Our provision failed before we got half our journey performed, and we found it very difficult to get any thing that was comfortable. An uncommon freshet had carried of a great part of the mills, & obstructed others, so that people could not get grinding done. At one time, the chief we could get was one quart of indian corn, choped up coarse in a whisky mill, for the purpose of being distilled. This we kneaded in cold water & baked it, & made it last for bread nearly 2 days. On the 11th day of our journey one of our carriage broke short off in the middle. We had yet 60 miles to go; but by reparing our waggon by binding the axeltree with a rope we made out to get through.

Nathan Brigg, one of the young believers from Turtle Creek came & drove the waggon in which Anna & I rode, & when he saw the difficulties we had to pass thro, he wept several times. He said he always thought the Elders

had a great deal to suffer for their sakes but said he, "I never knew but little about it till now." He wondered at our patience in sufferings.

Friday, the 13th of the month & 10 of our journey we reached Samuel Banta's on Shawnee run. They received us thankfully & showed us great love & kindness, & strove to make us comfortable. On the third day after our arrival, we went to see our new habitation. It was a neat little cabbin with a stone chimney; but the trees logs and brush were so thick we could hardly get to it, & the gray squirrels were chippering about as thick as mice.

There Elder John & Brother Samuel with Sister Anna & myself set up house keeping. The young believers hearts were open to us all, & were anxious to bring something & they brot in bountifully indeed, of the best they had both to eat & to drink; & also some furniture.

Samuel Hoover told the young believers he felt willing to live on bread & water to make

as comfortable, & others also manifested the same faith & feelings. It was a great comfort to us to find such faith & love in this distant land.

Elder John & brother Samuel took their oxen & went to work cutting down trees &c. Sister Anna & I also asked the sisters for some work; they at first refused; they said they believed that the spiritual work which we came to do would take all the strength we had to spare.

Anna saw their cards were very poor & not fit to use, she begged them to let her, & she made good cards of them, which pleased them much. We both worked hard at this business and set 15 pair this winter. So this was our beginning in Kentucky. Our labor was very hard & trying to get the young believers into that gift which we felt was necessary for them.

Soon after we moved into our new cabin two young sisters & a little girl, viz Sarah Shields Sally Mumfort & Polly Brunner came to live with us. We lived quite comfortable as to victuals

the first winter and spring; but the latter part of the Summer & fall, as our family increased in number, we felt more pinching times.

We had but little wheat, & that very poor and milk butter & salt were very scarce indeed Till our hogs were killed, we could not get fat enough to warm our potatoes in. Ever sinc that, we have been increasing, & have got so as to live comfortable. As to our buildings & present manner of living Brother William can inform you better than I can write.

Perhaps it may be some satisfaction to hear a little about some of our young believers exercises. Some young ladies in particular who have lately believed, have had to go thro some very mortifying scenes; Soon after they confessed their sins, they were taken with with such exercises as turning, jerking, creeping on the floor, rolling on the ground &c

They were sometimes forced into the mud

and there compelled to wallow till they were perfectly covered with mud from head to foot.

Some who were tried at these exercises, soon had to share the same fate. One young man said he intended to begin very moderate, so as not to get sore & lame a laboring; but he was greatly disappointed; for he was as much exercised & got the jerks & other operations to as great a degree as those above mentioned.

They were many times forced to continue their operations till midnight & after. Their beaureaus & such furniture as they had taken the most pride in, they were obliged to pound with their fists, until their hands were so sore & swolen that they could not use them. Some of them said they never felt so happy as when their faces were all over in the mud; but in general they would strive with all their might to keep out of it, but they were compelled to surrender for resistence was of no use.

36 This summer we had one little girl about seven years of age who was cruelly dragged off to the world. Her name is Carey Amos. her Mother had believed a spell, & then went of & sent for Carey. This little girl was a good believer. She had made the gospel her interest and the people of God her friends & relations.

When she heard her mother had sent for her, she kneeled down & prayed to God, & also kneeled to them that came after her & begged them not to take her away.

Carey still keeps her faith, & will not unite with her Mother or any of the world. Another little girl was taken away from Jasper in the same manner by her father.

No more at present. Be so kind Elder Dana as to receive my love for thy self, & please impart it to Elder Nathaniel, Br. Nathan Hale & Sister Sarah Markham, & to as many more as you feel to. Farewell from Lucy Smith.

Transactions of the Ohio Mob, called in the public papers, an Expedition Against the Shakers.

Monday, August 27th. 1810. This day occured in the County of Warren, near Lebanon in the State of Ohio, one of the most formidable and unconstitutional appearances of infringement on the rights of conscience that ever transpired of the kind since America was first settled by a civilized Nation.

A body of 500 armed men equiped in uniform & Military order with their officers appeared on the ground before the Meeting house, & by a committee of 12 men appointed for that purpose demanded of us that we should renounce our faith & practice, also our public speaking & mode of worship or quit the country.

This extraordinary occurence began to be principally agitated thro the instrumentality of John & Robert

 Willson & John Beedle who had apostatised from the faith of the gospel & became bold in wickedness and false accusations against the Believers, whereby those who had long waited for false accusation against believers to accuse them of something criminal, were at length furnished with sufficient matter to answer their purpose.

Accordingly about the first of June, a piece appeared in the public papers signed by Captain James Smith, stating as matter of fact that he had been informed by the aforesaid apostates, that is, that the education of children among the Shakers is chiefly a pretence, that they whip their understandings severely & also their children. That they count it no sin to have carnal knowledge of their own Women. That all the surplus money is given up to Elder David, that he keeps the whole treasury of the society in his own hands; & that he like the Pope exercises unlimited authority over all under his controll, & that he & his council

live sumptuously on the labors of others, with many things more of a like nature, with remarks made to exasperate the public with the hotest indignation against the Society, as being a poisonous nest of enemies to the cause of American Liberty.

But what seemed to be intended as the weightiest charge in this publication were certain things therein alledged against James Smith Jr. who was among the Believers & for which there was some plausible pretense,

James' wife Polly having left him on account of his faith, & he refusing to give up his children to furnish the old man with matter for many heavy charges of oppression & cruelty.

This piece was answered in a spirited manner by Richard McNemar, the falsity of it exposed and the author cited to prove what he had alleged or bear the character of a slanderer.

Notwithstanding, as many wished to

receive accusations on any ground whatever the answer was little regarded by Such, nor did it appear that Smith or any of his associates had any intention of prosecuting the matter in any lawful manner. we were swiftly informed that a

About the middle of July, subscription papers was handed round about for the purpos of raising a Mob against us, & that John Davis and the two Willsons were active in it, but they being openly taxed with it, denied there was any such thing in ajitation, & so it remained in the dark untill August 23rd, there was a small hint droped to some of the Believers at meeting that Colonel Smith with a number of men were over from Kentucky & engaged in collecting others to ajoist in taking off his grand children.

The next day being Friday, we heard from credible authority that 500 men were to be assembled the next Monday morning at Coftain Kill breath's about 3 miles of, & intended to come as a

mob, & take off James Smiths children, & commit other acts of outrage. The next day the news became still more flagrant, & in the afternoon, we were informed by Wade Lasborough, a young man from Butler near Hamilton county that he had seen the written instrument which the designing party had signed but did not read it; that it was in the hands of Major Potter of Hamilton County the day before. That the mob was a common subject of conversation on that occasion. That he heard Major Potter say that 500 men were subscribed, that Matthew G. Wallace was forward in the business, that Potter would be the second in command. That the Springfield light horse would be on the ground, & many more of the baser sort from Springfield; the big hill from around Hamilton & from the Vicinity North West of us; that we might expect the party to appear on Monday without all doubt; that he came on purpose to inform us of

of the plot I wished to tarry & see the event.

The same evening news came in from different quaters, of their preparations & threats of abuse That they meant to tar & feather Richard Mc Nemar, drive the old Shakers out of the country and restore the rest back to their former faith & manner of living.

The next day being the first day of the week some of the party came to our meeting, particularly Captain Robertson who avowed the fact that they would be on the ground the next day for the purpose of violence, but what, he did not fully specify.

The States Attorney Joshua, called, & the Sheriff of the County, Samuel Mc Carty both of Lebanon finding out their plan of rendezvous went for the purpose of giving them a lecture on the unlawfulness of their intentions which we understand they delivered.

The thing had now become generally known and a number of sensible & influential men

being at our meeting were determined to return the next day & see the event. Among these was Doctor Budd & Doctor Blathley from New Jersey. Colonel Standley from Cincinatti & Davis Cameal a noted young man from Kentuckey.

Monday morning, the Believers went about their ordinary busines, & about eight oclock the people began to collect from different quarters as spectators of the scene which they expected shortly to commence. The first Judge, Frames Dunlavy was early on the ground, intending if any thing unlawful should be attempted to countermand the proceedings. News came in from every quarter that the troops were assembled at Hillbreaths, & would certain be upon us.

Doctor Blathly with some company concluded to meet, which he did, & about 12 oclock, returned and informed us they had mounted & were moving on, & would be on the ground in less than an hour.

Accordingly, about 1 oclock the troops appeared

entered in by the Dayton road, from the North, & marched in order till the front came up within a few poles of the Meting house & called a halt.

A number of the Officers were in uniform, & the troops armed & generally equiped in Regimental order. The whole body of people, now collected on the ground consisted of about 1500 or 2000. Some supposed there were upwards of 2000 besides the 500 troops in Military order. Many scattering ones who came with the multitude were also armed but not disciplined.

Old grey headed men, boys & others who exhibited a very mean & mob like appearance. Some of the undisciplined were armed with guns, some with poles and sticks, on which were fixed bayonets; others with staves, hatchets, knives & clubs.

The exhibition presented a scene of horor, the intention of which was still covered with duplicity. It is very probable that thro the influence of some of the [illegible] designing men befor mentioned, that the Mob had agreed on the expedient of choosing a

committe to state to us proposals in the name of the
the party, & to return our answers.

After a few minutes halt, the committee come forward, & placed the guard before the dwelling house of the Old Believers. They requested three of the Original men, meaning of the old Shakers, (To wit) John Meacham, Benjamin S. Young & Issachar Bates to come forward in order to confer with them on the occasion of the people's assembling & said, that a committee was chosen for that purpose, consisting of 12 men here present, among whom was one chief speaker. They were told that two of the men were not there. Only Benjamin was present.

They then said, two others in the place of those absent would answer. Several respectable characters stood present in the yard before them, & we concluded to take with us three or four of those who were not of our society viz: Judge Dunlavy General Schenk, Ichabud Barren & Aaron Hearlen, allowing that Six at least were not too many to be present with their committee whom they said consisted of twelve.

This we proposed, but they objected, allowing none to be present but those of our society & of these only three. Judge Dunlavy asked, "Have you any objections to bystanders? They answered Yes.

We proposed meeting with them in a room in the house. To this they also objected, & insisted on going into the woods. Unreasonable as this request was, that none who were not of our society should be present, in the conference proposed, so that none could be witnesses for us of the proceedings, yet we consented. Three of the Brethren (viz) Benjamin S. Youngs, Peter Pease, & Matthew Houston withdrew with the committee into a piece of woods beyond the garden, about 60 poles south of the dwelling house, and half a mile south of the meeting house.

The leading characters of the committee were Matthew G. Wallace, a noted Presbyterian preacher & chief speaker, Doctor Eggs Little a New Light Capt John Clark, & John Fisher; the names of the rest, we did not ascertain. Wallace began in the name of the people to state their grievances, observing that

our principles & practice had caused great uneasiness in the minds of the people, & led to the extinction of civil & religious society, which they were determined to support & uphold; that our System Pecuniary and led mankind into bondage & oppression, & the people were determined to bear it no longer. Insinuating that they, the committee, were in a capacity to prevent evil being done, & perhaps prevent much blood being spilt, as the people were determined on a redress, if we did not comply with their terms they had to propose, as the voice of the people. After speaking a while, in this manner, they stated the following proposals, as the only terms on which the people would be satisfied, & prevented from forcing a compliance by violent measures. Firstly, that we should deliver up the children of James Watt (Deceased) to their Grand father, alledging the said James at his death, gave the children to their Grand Father, & asked us if we did not see the propriety of so doing. We answered we had not seen the propriety hitherto, as we supposed the Mother under whose care the children now are

had the greatest right to them, & asked them if it was recorded that the said James gave his children to this Grand father? They answered it was not. We told them we could not give that which was not in our possession, the children were with their Mother & under her care and we exercised no authority over them. We were sure the Mother & children might be seen by any two or three civil men. If the Parent was willing & the children wished to go, it was not our wish to have them retained, nor if any demanded them & chose to force them away should any violence be used to prevent it.

Secondly. That old William Beedle be permitted to see his grandchild, a son of Elijah Davis, alledging the said child came away, & was forceably brot back contrary to his inclinations. To this we also replied the child was under the care of his own Parents, that we had no controll over him; that we did not usurp the authority of the Parents over their children but we doubted not the child might be seen &c.

Thirdly, That we should give up the children of James Smith, observing we were doubtless well

acquainted with the circumstances relating to these children. To this we also answered, that the children were under the care of their Father, that they were now in the hands of the Authority, & that a suit had commenced in Court respecting them; this therefore they concluded to drop for the present.

Fourthly, The chief speaker here observed, the next thing might probably seem hard to us, & then proceeded to state the weightiest proposal as the sense of the party, (viz) that we cease publicly to inculcate our principles, & that we cease from our practice, that we cease to dance on the Sabbath or week days, observing such practices are averse to the gospel, or to depart out of the country by the first of December next. The amount of which was, that we should relinquish our faith & practice, our manner of living, preaching & mode of worship, or quit the country. These were the terms proposed in the name of the people; if we acceded to these terms well & good, if not they were fully determined to enforce their designs by violence.

We requested them to state their proposals in writing, but this they pointedly refused. It was now two O'clock, and one hour was agreed upon to return a positive answer.

The committee arose, & we returned home.

All the Elders Brethren & Sisters present, were assembled in an upper room. We invited in Judge Dunlavy, Esq. Carran and General Schenk all of this county, & stated in their presence the proposals of the committee, & the answer we expected to return, observing also wherein we felt their requirements unjust & unreasonable, particularly in their not allowing any who were not of our society to be present in the time of the Conference, so that no witness could be produced in our favor, or against the unlawfulness & ingenuity of their demands, & also of the unreasonableness of Grandfather's demanding their children to be given up to them who were among us, under the care of their own Parents. These gentlemen appeared much affected on the occasion, & to be feelingly interested in the cause of justice, tho they said nothing.

After we arose, Judge Dunlavy & General

Schenk went & found Doctor Little, one of the committee in the yard before the house, & talked to him in an affecting manner on the illegality and the consequences of this days concourse of people.

At the expiration of the time appointed, Benjamin informed Doctor Little we were now ready to meet them; accordingly we again met in the same place in the words, I delivered our answer.

Firstly.- Respecting the children, we observed we had already stated what we had to say on that subject, adding that all adults were free; that it was contrary to our faith & practice to oppress or hold any in bondage.

Secondly, respecting our faith which we held in the gospel, we esteem it dearer to us than our lives; therefore we meant to support & maintain it whatever we might suffer as the consequences. And as to leaving the country, we were on our own possessions which we had purchased with money obtained by our own honest industry. It was our endeavor to owe no man any thing. We had not a cent of

any man's property, & enjoyed our own peaceable possesions in a free country, & were entitled to those liberties, including the liberty of conscience, which the laws of our country granted us. This was the sum of the answer.

In the course of the first sitting, we had told them that things were misrepresented & wrongly reported of us. That there was no evidence of the things of which we were accused, being only reported by prejudiced persons, & that there was no need of all this concourse of people; if we had done wrong in any matter, we were willing any judicious person should make examination & the laws of our country made ample provision for the redress of grievances.

To this they replied thro their chief speaker, that the means prescribed for redress would require too lengthy a process, & the people would not wait the issue of such measures; adding they had witnesses sufficient, if worthy of notice; that altho the committee had solemnly agreed not to admit

any of the parties while they conferred with us, yet before we closed with them, they had a number of witnesses & accusors standing by with charges against us, particularly John Davis, who accused us falsely and in the most malignant spirit. Others also were standing by, ready to take their turn.

We asked them again & again if they understood us, & they again & again answered in the affirmative; & thus we had pointedly delivered our answer, still they labored hard to urge upon us the propriety of a compliance, for how observed Wallan can you withstand a 1000 men? Not according to their terms, we left them, & it appeared very doubtful what would be the result.

About the Meeting House, the children's family, and the first family of young Believers, there were a vast & promiscuous concourse of armed men & spectators, some disputing & others inquiring & some were railing out against believers, endeavoring to scatter falshoods, & urging the propriety of banishing us out of the country by violence.

Some men of talent were engaged in contesting such measures, urging our right of citizenship from our peacable deportment & the unconstitutionality of infringing upon our rights, which had never been forfeited by any misconduct.

About three o'clock, a public speaker of the party standing in the street before the Meeting House proclaimed that all who had any charge against the Shakers should come forward & enter it.

A number of charges were produced, but no one however was regularly entered & taken up, except a charge of murder against Amos Valentine, upon the deposition of John & Robert Wilson, who deposed that when they lived among the Shakers, the said Amos had a boy who had fits; that he whipped said boy unmercifully, also that the said boy was whipped by Daniel Mosley, & that they both wished he was dead, that the said boy had for some time been missing, & the said deponant believed the boy was murdered, & put out of the way. A habeas corpus was immediately served upon Amos, & he put

under guard untill the boy should be produced.
The boy was immediately sent for, being at Moses
Evans about four miles off. About this time, the
committee were setting the second time with the three
Brethren before mentioned. Judge Duntavy who
understood the proceedings of the committe before,
followed them to the edge of the woods, & there sat down
on a log about five rods off & waited to see the issue.

Immediately after the Brethren left the com-
mittee, he mounted his horse & rode up to the concours
of people at the Meeting House, & setting on his horse,
with a loud voice he called their attention. He then
delivered a solemn injunction that no one violate
the laws of Ohio, & requested all civil officers to
take cognizance of the conduct of any that should
violate them. Soon after this, the boy arrived, which
was about four o'clock, & judge Duntavy understan-
ing the case, gave information of his arrival, & the
satisfaction that was given of the innocence of
the party accused, ordered the prisoner to be releas
and the people to disperse as nothing remained a

as any matter of investigation. Nevertheless Captain Kilbreath refused to comply, alledging that he was as high in office as the Judge was. Whereupon Dunlavy ordered him to be apprehended & put in prison; but Kilbreath being armed with sword & pistols refused to be taken, & they left it to be determined in some other way which of them should be the greatest. The prisoner however, was released, but some of the party treated the judge with great contempt, & uttered the most bitter invectives against him for his interferance.

At this stage of the business, the committee having returned & were among the multitude & Dunlavy having given his orders, the party were somewhat irritated & thrown into disorder, but the word of command being given & the party mounted, they moved down the street in a violent career mid clouds of dust, & halted in a vast crowd, facing the dwelling house of the old Belmers. and after a little pause Mayor William Robbinson with a loud voice demanded of those in the house,

whether they would comply with the proposals of the committee, yea or nay; but none answered a word. Then all the people of the house were commanded to come out of the house, & place themselves in a circle on the green before them, but none appeared.

He continued his speach to this effect, that we should comply immediately with the proposals of the committee, or accede to move out of the county by the first of December next, or suffer the consequence, & cried aloud, 'Is not this the voice of the people?' which was instantly answered by the mob, with uplifted hand, & a general loud & hideous yell in the most exasperated manner; but as none yet appeared or answered, they ordered the gates to be thrown open, which after some hesitation, some of them ventered to perform. The doors of the house were now shut & fastened. They had hether to been open.

The main body of the corps remained on horse back in the street, but after the gates were opened the house was soon surrounded by a promiscuous multitude.

38 After some consultation, they proposed a committe from among them whom they wished to enter & search every appartment in the house to see if there were not some such things as were reported.

The committe came forward consisting of Major William Robbinson, Captain John Robbinson Captain John Clark, Captain Cornelius Thomas & two more. They entered upon considerations of behaving civilly and began their examinations with the young sisters, & asked them one by one if they wished to leave the Shakers Betsy Soward replied that she was satisfied with the people & her present place of abode, & that she liked it better than living among her natural relation, because they treated her more kindly than they ever did, & that she did not wish to see them any more as long as they remained so wicked.

The committe said, Then let her stay.

Prudence Morrel being interrogated, replied that all the world would be no endurement to her to go away, that she had much rather lay her head upon the floor, & have it chopped off, than be taken away

from Believers. Caty Rubart made a very similar reply to the same amount; and so did Fanny McNemar, and all the rest; each declaring they were free to go at any time if the chose, & nothing bound them but their faith & love; and all whom they interrogated whether Brethren or Sisters made similar replies.

The committee having searched every appartment in the house, declared themselves fully satisfied. Captain Thomas, who was a man of considerable feeling in particular, said he saw a decent house, & decent people in it.

They then drank generally of cold coffe & went out, & reported well satisfied. After this they went back to their former ground at the meeting house, & the same committee proceeded to examin the house & family of the young Believers. All who were interrogated made very firm replies, that they were free, & might go, but would not.

Several said they had rather die than abandon their faith, or forsake the people of God.

By this time, the committee were sender considerable mortification & their zeal began to abate having been disappointed in their researches; some persuasion had to be used to get them into the school house,

Matthew being present at their examination wished them to go, especially, as they had it reported that we would not suffer our youth & children to read the scriptures. When they went in, they found testaments a plenty. Matthew told them that they might see that last, one he had been told them.

They looked at the childrens writing, which they acknowledged far superior to their expectations. Matthew then wished them to ask the children questions, whether they had enough to eat &c. observing he had children among them, & had been long absent, & knew not how it might fare with them.

When asked "Have you enough to eat?" Yea, yea, yea! was the unanimous answer thro the school "Are you whipped, more than you deserve?" Nay, nay nay was the united answer of the whole; & some said, not whipped at all. "Do you want to go from this, people"

If you do, we will protect you, fear not. Nay, nay, nay, again rang thro the school. They were then asked to hear the children read, but they would not, & declared themselves satisfied: They, then requested to go down to John Woods, perhaps they might find that enslaved woman about whom the party were so agitated, for it was reported that one certain woman was enslaved by the shakers, & they had not yet found her, tho they had searched the meeting house, & the children's order at John Woods a little before; But the committee declaring themselves fully satisfied, would go no further, & so they departed. No ground of accusation being found, or reported to be found to the party, & the generality being fatigued with the scene, & under a mortifying disappointment, were dismissed, the last of whom disappeared, as the darkness of the night began to creep over the horizon, without leaving behind them any visible marks of cruelty. No disturbance or confusion appeared among the Believers thro the whole of the occasion. The generality kept about

their usual employment, took dinner in their usual manner, & entertained such as they could with propriety. They answered those who spoke to them with mildness.

Whether peacably or in a taunt, such as wished to enter into their rooms from the noise did so, & spent their time in conversation.

Perhaps a scene like this has not transpired since the rights of conscience have been esteemed sacred by man, that an evil or cruelty was transacted after such formidable preparations of designs, I can be assigned to no other cause than the interposing hand of divine providence, that invisible power of God, which turneth the heart of men whithersoever he will. saith to the mighty waters, hitherto shalt thou come, but no further.

N. B. The foregoing transactions are stated according to the best recollection, & information of the circumstances after the event had transpired.

It is not to be understood that every individual of this vast crowd were persons of

malicious design. many of those under arms appeared not to know in reality what they were come together for, only as they had been ordered out by their officers; many also had been influenced to evil designs by evil reports; & when they had received true information, & were induced to consider the impropriety of such illegal proceedings, they manifested no disposition to do the least injury or act of injustice; some of this disposition left the mob as we understood, returned back after Doctor Blathly went to know their intentions. There were some also who were men of good information & just principles, some of whom have been mentioned, whose only endeavors were to inculcate reason into the minds of any who were accessable, & to maintain the spirit & cause of freedom. The following poem was composed by Richard McNemar.

The solemn work of judgment which we are truly in
Can leave no room for falsehood, or any secret sin

Even sinners are engaged to out all we do
Which must confute their slander & prove the gospel true

2.

It has been boldly stated & publish'd as a truth
That we retain in bondage the aged & the youth
That invaleds & infants we put out of the way
And in some dark appartment their slaughter'd relics lay.

3.

With doubtful aprehensions these things were spread about
Till they became too weighty to hang in longer doubt.
In secret combination a multitude agree
That if such things existed the truth they soon would see

4.

A day was then appointed and all that would unite
Were gather'd in one body to bring our deeds to light.
Nor was the scene distreping if facts had been their aim
But some took the occasion to play a different game

5.

The Clergy had prepared a very different plan
As heriticks to brand us & drive us from the land

Then armid with swords & pistols five hundred men at least
Presented their chief speaker, a Presbyterian Priest.

6.

A committee then was chosen their orders to advance
That we should cease from preaching, & quit the Solemn dance
And all who had been active to lead the people on
The first of next December must from the State be gone.

7.

To these despotic orders before we should conform
We answerid we should hazard the most tremendous storm
So when they had announced our sure & certain fate
They hastenid to the army our answer to relate.

8.

Now Statesmen raise their voices in virtues noble cause
Forbiding all concerned to violate the laws;
With many men of candor did publicly display
The sacred rights of conscience & freedom of the day.

9.

A while our destination hung in a doubtful scale,
At length the the force of reason & conscience did prevail

But yet to show some pretext for this long formed plot
They meant to search our houses & all that we had got.

10.

A number then were chosen & duly had accest,
To search our habitations & all that are possest:
They call'd on those in bondage & bade them now to fly,
But there were none to answer, or give them a reply.

11.

They answer they received non from the weakest youth
Convinc'd them if they raged it must be at the truth:
And the same peace & union appearing in the school
Their over heated passions became entirely cool

12.

This trusty inquisition did to the rest declare
They had found decent houses & decent people there
The troops were then dismissed the scrutiny was done,
And the retreat commenced before the setting sun.

13.

Each in our own employment were busy thro the day
But little interrupted, or little had to say;
In peace & consolation we saw the weather clear
Took supper & had worship & went to our repose.

There all the noise & tumult no drop of blood was spilt
Nor was there one Believer mark'd with a charge of guilt
The like has not been witness'd & we presume to say
It was a scene of wonder congenial to this day.

15.

Exclude the voice of Priestcraft & bind the lions fast
The Publicans in thousands may try us by their law.
To every man of reason we're open as the air,
And every free enquirer may still be welcome here.

 From Daniel Mosley, giving some further account of the persecution.

Turtle Creek September the 10th 1810.

Beloved Elders & Brethren & Sisters in Christ

I felt to send you a short account of our affai
hoping it may be for the union of the spirit, while we
live in this distant region to inform each other of
our matters, & the work of God among us for 12 months
past. It has pleased God that we should be tried
in many ways for our good. The robbers by
night have assaulted us with weapons & menaces,
but was still disappointed of their purpose.

After this ceased, the dragon opened his
mouth with such a flood of lies as I never
heard before. This had the desired effect on the
vulgar multitude, to stir up their envy & wrath
against us. This lay like a fire in an old chim-
ney increasing & kindling, till at length it
broke out into an open flaim. On the 27th of August
a multitude of them who were filled with enmity
assembled together, to vent their cruel invectives,

The number thus collected, consisted of 600 armed men, & a great multitude of spectators.

Their demands upon us were to relinquish our faith & practice, or quit the country; also to give up a number of the children, none of which we felt to accede to; but the homes were searched, tho without violence being used: but this injunction was left by them that we must leave the country or resign our faith by the first of December, or abide the consequences.

Now Brethren, you must feel something of the state we are in. Now the Brethren & sisters wish you may be informed that no whitewash or paint be wiping, & that all things are convenient & in good order.

Now we have to take care that our heads are not wiping or our veins opened, or our dwellings burned with fire; besides these things, we might mention many injuries, such as poisoning our horses & the like; but I feel to leave this

theme, I change my subject, for my reason teaches me you will not love to hear any more of this.

Thro much tribulation & labor we have a number of beautiful Brethren & Sisters that stand the trial of their faith as yet, & have not flinched at the crop or persecution. This gives us all the joy we have. Those days so long looked for have at length arrived, when the gospel should be opened to mankind for their choice or refusal; this makes the Dragon rage, & now that saying is fulfilled;

"Then shall ye return & discern between the righteous & the wicked," which is easily done, for the Dragon draws with the tail, & so doth his deluded followers. Now God hath sent us out to prove our faith by our works. Now we are in the school of learning. Now we are sent to occupy on the gifts & talents that God hath given us, & as we have witnessed a good profession many witnesses; that now we might make

it good by our works, this requires strength of soul. Now the whip, the gun, the tar the feathers and banishment & flames are threatened on us, & we feel thankful that we are accounted worthy to suffer shame for the name of Christ, & we have his testimony in our favor, that is to be hated of all wicked men for his name sake. We do rejoice in this day.

Now the cry is, "The old Shakers, the old Shakers, thinking & hoping that if they had us out of the way, the work of God would stop. This brings us into the fore front of the hotest battle; this is our play, this is our imagination, this is skin for skin.

Now we have to take our life in our hand, and our flesh in our teeth & chew it up. Now we have a privelege to suffer with Christ, so that we may reign with him. I felt to say a little in respect to our union, as the profession of our love hath been great, now it seems it is to be witnessed by our works. On this ground I desire a fellow feeling in times of temptation & persecution and

trials that we might feel soul in souls for this is comfortable to the sufferer.

A little more respecting our young Brethren and Sisters. They have not left us in time of trial, but say if the world should tar & feather us & drive us off, they would go also, & if no other way, by the smell of the tar.

I shall close these lines with our unfeigned love & thankfulness to all the Brethren & Sisters in the East, for all their kindnesses & charity to us. This is from your friends & fellow Laborers in the kingdom & patience of our Lord Jesus Christ. Farewell.

To Elder John Farington
Elder Samuel Spires.
Elder Jonathan Southwiah.

From Daniel Moseley.

Giving an account of a Law's being passed by the Legislature, #

Miami County State of Ohio January 22d 1811.

Beloved Brother,

We received thy letters of October last whereby was communicated to us the feelings of our dearly beloved Brethren & Sisters in that part of the land. But as the time in which the letters were received, was a season big with important events of a threatening & desolating prospect, the issue of which we could not determine with any degree of satisfaction, we have delayed our communication to the present moment.

Now is the time of compensation, & our feelings are strong upon the instruments devoted to the security of those sacred ties by which our spirits are linked together. As for you all, our friends, we have read & perused your letter with pleasure and satisfaction, & by it we felt the glowing streams of your mutual & tender affections flowing

against the Believers, with other slanderous accusations & persecutions

towards us, & the worth of those endearing cords of love by which you are influenced to sympathize with us in our conflicts, & by which our hearts are knit together & bound up with yours.

We thank thee Brother for thy faithfulness in delivering the message we sent by thee to the favorites of our bosoms, & likewise feel thankful for that kind reception which it has met, & that our love was cordially received into their hearts.

The manifestation of their mutual & tender concern for us, & of their prayers & solemn entreaties and cries to God for the continuance of his favor & blessing to us, touched the tender feelings of our souls. Truely our dearly & well beloved Brethren and Sisters, your love & remembrance of us is very precious, & very welcome; It is to us a strength & support & a consolation. The testimony of your love is a precious cordial to the afflicted. Tho our souls are accostomed to many afflictions & much grief, thro the

cruelty of the wicked, still we enjoy the peaceable fruits & blessings of the gospel, & while we are permitted to breathe we shall feel indebted with our all, to the God of our Salvation, by whom we have hetherto been protected from the devouring ravages of the enemy, whose paths are in the great deep, & whose Almighty power, can bring the mighty in the dust, & his wisdom set plant the wise, & protect the way of life for the ransomed to pass thro.

In like manner our thankful acknowledgments are due to our dearly beloved Brethren & Sisters for that durable goodness which they feel towards, and of which they make us the free partakers, so that we feel our selves bound to them in the mutual bonds of everlasting love & gratetude.

As you requested us to write to you concerning the [illegible] of the Mob party, we have it now in our power to give you as much information as may at this time serve to give you a correct idea how far their purposes are

at this time annexed, & how far not. Their envy and malice is so exceeding great, that to prevent them from doing open & secret injuries, we have to watch them day & night.

The first mod of August 27th went off mortified, because they could find no charge against us whereby to endeuce them to perpetrate their designs. Such of the world as did not take part with them, continued to add to their mortification by provoking language, telling them about their expedition against the Shakers, calling it their defeat, Robbinson defeat, their holy war &c. But still in defiance of all laws, either of God or man, they continued in their determination to destroy us out of the country.

They wrote & published the most ~~the most~~ bitter slanderous & blasphemous reports about us they could possibly invent, & publicly offered to swear to their assertions until the printers at Lebanon utterly refused to insert any more of their stuff in their papers.

They held several unlawful assemblies, in

order to conclude what to do with us, & when to execute their designs. They fixed New Years day for our Destruction, as they all judged their disappointment in their first expedition, was owing to their having Officers, & drinking no whisky.

They now concluded to have no other head or officer but whisky, & for every man to do that which was evil in his own eyes. They agreed to bring on two barrels of whisky, & to stay till they had executed their work.

Their threatenings were open bold & cruel. Sometimes threatening to tar & feather us, & carry us out of the country, burning all our buildings, & destroying all our property. Our dwelling house was the first object of our rage; the new house & meeting house were next in their view. They boasted they could have as many men to assist them as they wanted, setting all penal laws & Government at defiance.

In this state of things we judged it expedient to prepare for the event as the time drew near.

We conveyed away privately in the night season, the most valuable of our movable property, concluding that in so doing we should feel more justified than to risk it under such threatening prospects. They said however, they would not hurt any of the young Shakers except Richard, provided they would return to their former duty & manner of living & behave themselves, which was to live in the flesh as they had formerly done. And this they expected they could easily bring them to if the old Shakers were once out of the way.

Under this period of threatening, which was in the latter part of December, it was generally thought the mob would not go away as they did before, without committing outrage; & the young Believers were much troubled about our lives & safety, & earnestly desired if we could feel free in it, we might be out of the way, as they believed it their duty to take the front of the battle, seeing we had already fought our battles, and that it was for their sakes we had to suffer, & on that ground they wished no further proof of our faith

and sincerity; besides the world had accused them of being duped by their Elders, & held in such bondage that they dare neither speak nor act any thing but what their Elders taught them; & they wanted the privelege to let them know they were a free people, & could speak and act for themselves, & were able to support their faith before all people.

As this was the case, & we thought it likely there would be more blood shed if we were present than if we were absent, we submitted the care of things at home to two of the young Brethren, & in the last evening of the year we went to Esquire Carrans a wealthy man near Lebanon, where we were very kindly entertained in the upper rooms of a large house without any charge.

Here we stayed till the next evening about eight o'clock when Beracha (now Jethro) Dennis came & brought word that he and another brother had been where the mob had assembled, & that they were all dispersed, & the same night we returned home in safety.

Some friendly people are living here, & those among

the mob party, who will inform us of their plots & proceedings. Some of these informed us that the waters of the big Miami rose so high, that the main body of the mob on the West side of the river could not cross over to those on this side.

Those on this side assembled together about four miles West of here, & there could collect but forty men who were willing to come, & but twenty of them were armed

Those forty who had colleded together, sent out a spy, who rode thro our street to discover what was carrying on here. He saw a considerable number of Brethren around at work, & he saw the high Sheriff and a number of men with him before the meeting house; so he returned to his own company, & soon after they were all dismissed. After they were dismissed about twelve or fifteen men of their own disceiption remained who were lurking round about here, but they all went off before Sunset, so this day ended much like their former expedition, without bringing any thing to pass altho they had calculated on something for sure

extraordinary than what they had done on the 27th of August
During the time the mob party were assembled together to
consult what to do with us, they drew up & signed a
Petition, which they caused to be brought before the
Legislature of this State at their present sitting in
order that a law might be passed which devote us to
their ravages, & what is more than surprising, instead
of meeting with any check, while they were abusing
every principle of reason, law or justice, their
Petition was granted; it passed both houses of
Assembly on Friday, January 11th & was communi-
cated to the Editors of the Western Star & published
here on the 19th instant.

The very preamble as the grounds on which the
act is passed, is without the least foundation, & was
instigated by persons of the deepest prejudice. This
is a country so much boasted of for its freedom

For your satisfaction it may be proper to trans-
scribe the whole of the act, as you will thereby be
more able to judge of the nature & intent of it;

It is as follows, with the printers introduction:

"By the politeness of Doctor David Morris, member of the Assembly from this County, we have been favored with the following act, passed by the Legislature of this State. And as it particularly concerns this Section of the State, & being in force from its passage, we have lost no time in laying it before the public."

The act, providing for the relief of women who may be abandoned by their Husbands & for other purposes. — "Whereas it is represented to the General Assembly that a sect of people in this State, called & known by the name of Shakers, inculcate & enjoine upon all who become attached to them, that they must lead a life of celebacy in consequence of which, women have been abandoned by their husbands, robbed of their children & left destitute of the means of support

Section 1st Therefore be it enacted by the General Assembly of the State of Ohio that if any man being joined in marriage relation, shall renounce

the marriage covenant, or refuse to live with his wife in the conjugal relation by joining himself to any Sect whose rules & doctrines require a renouncation of the marriage covenant or forbids a man & woman to dwell & cohabit together in the conjugal relation, according to the true intent and meaning of the Institution of marriage, it shall & may be lawful for the wife in such case, to file her petition in the office of the clerk of the Court of Common Pleas, or of the supreme Court, at least two months before the sitting of said Court, & shall also serve the advers party with a copy of the said Petition within one month of the filling of the same, which Petition state the true cause of complaint. And in case he shall not reside in her county, she shall publish such notice in some News Paper in said County, or in the next adjacent County in which a newspaper is published.

Section 2d Be it further enacted that it shall be the duty of the Clerk of such Court, when he

8th Petition is filed to issue & Summons requiring the person complained of to appear before the said court to answer the Allegation of said Petition, & if the person complained of shall not appear, & appearing shall deny the facts stated in the Petition the Court shall proceed to hear & determin the same.

Section 3d Be it further enacted, that if it shall appear to the said Court that the woman complaining has been lawfully married to the man of whom complaint is made, & that he hath renounced or violated the marriage covenant by joining such sect as above described, the Court shall take such measures, as to them shall seem right to ascertain the amount of the real & personal propert of such husband & shall decide such part thereof to the woman as appears just and equitable.

Section 4th Be it further enacted that if the said husband & wife have a child or children (yet being in a state of minority) the husband so

violating the marriage covenant shall be considered as having renounced & divested himself of all the authority he could otherwise have exercised over his children, & the court shall decree such part or the whole of the remainder of his property, real or personal as to them shall seem right, to the use & support of the child or children aforesaid & such child or children shall remain under the care & direction of the Mother provided that the court shall have power if they shall deem it necessary to appoint a guardian or guardians for such child or children; and provided also if the Court shall deem it necessary, they may direct such child or children to be bound to Apprenticeship.

Section 5th Be it further enacted that all gifts grants or dues of money or property real or personal which may be made by any man as aforesaid violating the marriage contract to sect as before described, or any member of such sect which may tend to deprive his wife or children of that

support to which they are entitled according to the true intent & meaning of this act, shall be utterly void - & all monies or property so given granted or devised may be recovered at the suit of the party injured.

Section 6th - Be it further enacted that if any person shall with an intent of causing any married man or woman to renounce the marriage covenant, or abandon their wives, husbands or children, entice or persuade such persons to join any sect or Denomination of persons whatever, whose principles & practice inculcate a renunciation of the Matrimonial contract, or the abandonment of of their wives or children, or either of them contrary to the true intent & meaning of the marriage institution, shall on conviction thereof be fined in any sum not exceeding 500 dollars at the discetion of the court, having by law, jurisdiction and that fine incured under this section, shall be paid into the treasurey of the proper county,

for the use of the same, provided that nothing in the section contained shall be construed or understood to extend to any person for delivering any sermon exhortation or address, this act shall take effect, & be in force, from & after the passage thereof.

Signed Edward Tiffin speaker of the house of Representatives; January 11th 1811. Thomas Kirker speaker of the Senate.

Pontius Pilate delivered up Christ to be crucified not because he found any evil in him, but thro the persecuting clamour of the Jews.

The Legislator may have passed the act, not because they considered it an act of justice, but thro the prevailing voice of prejudice. Nothing can be more contrary to the constitution of the State, and of the United States. It signalizes one particular Denomination of people from the rest and its surest interests; destroying at one the

rights of conscience. It is called an act for the relief & support of women who may be abandoned by their husbands &c &c.

The preamble states, That in consequence of this sect, women have been abandoned by their husbands, robbed of their children, & left destitute of the necessary means of support: than which nothing can be a more groundless representation.

The Believers wherever they are known, are known & universally believed to be an honest upright & benevolent people, & we shall remark further, that no instance of the kind as represented to the Legeslature has ever taken place here

James' wife was the only one about whom all this late public clamour was raised, & she was not abandoned by her husband, but she abandoned him by going off contrary to his wishes. Besides this she had the offer of the third of all he had, & which she now has in her own possession, both of property & children, by their own mutual

agreement; so you may judge what is the secret cause of so much grievance.

Prayer seems to fail; we still hope to be remembered in your prayers to God for us.

Dearly beloved Brethren & Sisters, receive with this our best love & esteem.

David.